

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIDELITY, THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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THE PREACHER.
ORIGINAL SERMON.
BY F. MACE.

TEXT. "The fear of the Lord is the instruction of wisdom; and before honor is humility."—Prov. ix. 10.

That which characterizes the writings and sayings of the wise in every age, is the plain and, at the same time, forcible manner, in which they communicate their thoughts. One peculiar characteristic of the book of Proverbs is, it presents to the human mind the most important truths in relation to our moral conduct in short but comprehensive sentences. Perhaps there are none, who ever read this book with attention without being convinced that at least, this part of the divine testimony is not only "profitable for instruction, but for reproof." In it we are admonished to listen to the Almighty for counsel and sound wisdom. With him are riches and honor, length of days are in his right hand and in his left, that which is more valuable than a revenue of gold and silver. But folly presents to the human imagination a thousand enchanting objects that lure from the path of rectitude, the votaries of pleasure. They recline upon a bed of roses and soon perceive that to slumber on it is death. Here is wisdom on the one hand ready to counsel us, if we will but hear and obey her instructions, whilst on the other folly presents her claims and promises those, who are ready to listen to her "siren song" a great degree of pleasure and delight. But the truth is, the pleasure which wisdom promises is real, but that of folly is imaginary. It is always anticipated but never enjoyed. Let us all make the wiser choice in listening to the instruction of wisdom for "her ways are pleasantness and all her paths are peace."

I. We are told in the text that the fear of the Lord is the instruction of wisdom. What is the nature of that fear which wisdom teaches? This is surely an important question and which we shall answer negatively and positively. 1. It is not a slavish dread of the Divine Majesty. No error is more prevalent in the Christian community than this. Artificial means are resorted to by designing men, to inspire the mind of the credulous and uninformed with terror and dismay. The most appalling views of the divine character have been exhibited whilst those excellences of the nature of the Deity, which are directly calculated to animate the human heart with confidence, awe and reverence, have been carefully concealed from the view of the children of men. A grand system of terror is now in operation, in which the fear of the Lord is taught by the precepts of men. They know that the minds of youth are tender and are as susceptible of false as of true impressions. They are consequently aware of the necessity of commencing their operations at a very early period of youth and of imbuing the minds of the rising generation with sentiments peculiar to their mode of thinking. Indeed, such is the extent of their plan that they have succeeded to their own admiration. What is the American Sunday school Union, but a direct means of propagating sentiments which will neither bear the test of reason or scripture? Look at the books recommended by the leaders of this establishment, and you will see that they contain all the distinguishing features of Calvinism, which their authors call "the doctrines of the gospel!" And what are these doctrines but a combination of the grossest absurdities? The child is taught that it possesses a nature entirely opposed to God,—that in consequence of original sin, it is exposed to unending woe; that God requires of it, perfect obedience, but it possesses such a simple nature that it never can conform to the divine command; that it cannot think a good thought, or perform a virtuous action; that if it make an attempt to improve its moral condition, this will tend to make it more obnoxious to the Deity and sink it lower in a hell of endless misery! Are not these the views in which many of us have been educated? Who, without shuddering, can look back to that period, when the most dreadful forebodings haunted our midnight slumbers, when our breasts were tortured with the apprehension that our destiny might be sealed by the unalterable decree of heaven! This, the creature of education, has been the source of the most acute mental anguish, from which many find it almost impossible to divest themselves.

These unworthy and inconsistent sentiments oftentimes, grow with our growth, and strengthen with our strength. And many would make us believe that this is the true fear of God.

Who can imagine the extent of the evils that have resulted from these false impressions? Tears have flown from the eyes of millions, but not the tears of penitence. Their bosoms have swollen with anguish and sorrow, but not that sorrow that is unto life. All the sweet hopes and consolations of the gospel have been veiled from their understanding, and those to whom they have looked for religious instruction, instead of presenting to them the rich blessings of the gospel and correcting the false

impressions, from which this anguish originates, direct their whole attention and exert their powers to sink them deeper and deeper in darkness and despair. This, they call the "fear of the Lord which is the beginning of wisdom."

Who can avoid seeing the sadness and dejection depicted on the countenances of many who profess to be Christians? What is the cause of their becoming so distant and unsocial? Is the tendency of the heaven born truths of christianity to make people inhuman and uncharitable? We should suppose by the appearance of many who profess religion that they had been guilty of murder and were under sentence of death and soon to be led to the place of execution! Now what is the cause of this? The answer is ready. They fear God as an enemy, yea more, they fear him as a tyrant. They cringe in his presence with the servility of a slave, and would always be ready to make any sacrifice to propitiate his favor and appease his wrath! 2. Let us point out the nature of that fear which divine wisdom teaches. In order to explain this I would ask you that are parents what sort of fear you would wish to impress on the minds of your children in relation to yourselves. Would you wish to have them bend before you as though they expected every moment to be exiled from the domestic circle? Would you look upon them with a countenance beaming with paternal kindness, or would you clothe your brow with terror and enforce your authority by the most cruel scourings? The children of such parents may tremble in their presence; they may fear them with the terror of a slave, but they never can love them. They may from coercion conform to their authority, but possessing no filial attachment there would always be ground to suspect their sincerity. But where a parent does not suffer his authority to border on cruelty nor his affection to degenerate into weakness, the obedience of his household is grounded on principle. Every child anticipates the word of command and cheerfully obeys more from the impulse of filial affection than from the dread of vengeance. It is not common for the families of such to be the theatre of domestic discord, but each placed in the proper sphere of action, moves on harmoniously. Their family circle resembles a little heaven in which all are officious in rendering to each other their mental aid. Such is the spirit we should wish to exercise and such the place where we should desire to live and die.

This is surely a pattern of the moral government of the Deity, a representation of the nature of that fear which divine wisdom teaches, and which, it is the indispensable duty of mankind invariably to have in exercise. And so far from this having a tendency to diminish our joys, it increases them ten fold. It gives a peculiar zest to every terrestrial comfort. It strengthens the bonds of society, by the influence which it exerts over the feelings and views of the individuals that compose it. Being impressed with the truth that God requires our obedience as a Father and Friend, we cheerfully tender it to him as his just due; and that as we are bound to each other by one common tie, we joyfully reciprocate the kind offices of friendship and fraternal affection.

Such, my friends, is the nature of that fear, which is the instruction of wisdom; and such are the spirit and views which we should have in exercise in every situation of life.

II. The text enjoins upon us also the spirit of humility as preceding that honor which comes from God. "Before honor is humility." There are many circumstances recorded in the scriptures, which establish the truth of this part of our text. I would refer you to the life and character of the Patriarch Joseph in illustration of the subject before us. There is a brilliancy from the beginning to the end discoverable in this illustrious character, that never was equalled in any other, if we except the Son of God. His brethren who looked with envy on his future greatness, attempted to defeat the designs of Providence and conspired against him, to take away his life. This innocent youth in conformity to the command of his father, went to inquire for the welfare of his brethren, and indulging no suspicion of any design upon his liberty or life, fearlessly approached them with the salutation of brotherly kindness. But they, being destitute of fraternal affection and bent upon their fell purpose wantonly stripped him of his clothing and cast him into a pit with the determination that that should end his days. But one, more humane than the rest determined to save his life. Agreeably to his counsel, he was drawn up from the pit and sold to the Ishmaelites as a slave. They making the best they could of their bargain disposed of him in Egypt. But in process of time he was raised from his degrading servitude to be prime minister to the King of Egypt. Here we see that "before honor was humility." Little minds will not bear prosperity. It is more dangerous to them than adversity. But the exaltation of Joseph so far from making him vain-glorious, had a tendency directly the reverse. Instead of making use of the power that he had to destroy the lives or liberties of his brethren, he nobly forgave them when they were completely in his power. Nor did he disdain to stoop to

make provision for his aged father and brethren in that country which had been saved from starvation by his instrumentality.

Another circumstance calculated to illustrate our text is the character of Haman and Mordecai the Jew. This story is recorded at full length in the book of Esther, and by it we are taught not only the folly but misery of pride. Haman was raised to the second dignity in the Persian empire; but he was exalted far above his merits, and consequently, could not long sustain the honors connected with his station. So elated was he with pride, that he could not refrain from exultation; and he sent and called his friends and Zeresh his wife,—and Haman told them of the glory of his riches, and the multitude of his children and all the things wherein the King had promoted him and how that the King had advanced him above all the princes and servants of the King. And yet all this availeth me nothing so long as I see Mordecai the Jew sitting in the King's gate." The whole cause of his opposition to Mordecai was, he would not make a bow or do obeisance to him as he passed along. This excited his wrath, to the highest pitch. He determined not only on the destruction of Mordecai, but of all the Jews. He erected a gallows forty cubits high and anticipated the pleasure of seeing his rival hung up there. But how different was the result from his expectations. Instead of Mordecai's sounding the trumpet of his fame and proclaiming in the open streets the greatness of Haman and then being hung as a compensation for his services,—the scene was reversed, and Mordecai was placed upon the King's beast and Haman was obliged to lead it through the City exclaiming, "this is the man the King delighteth to honor." And Haman was hung on the very gallows he had erected for Mordecai. In this we are not only taught that "before honor is humility," but also that "Pride goeth before destruction, and an haughty spirit before a fall."

Another circumstance in confirmation of the truth of this part of our subject is, that of the two men who went up to the temple to pray, the one a Pharisee, and the other a Publican. The Pharisee commenced by making an ostentatious parade of his virtues. "God I thank thee that I am not as other men are, not even as this poor Publican. I often pray; I fast twice a week; I pay tithes of all I possess." This was the substance of the prayer of this vaunting, this proud Pharisee. But the Publican smote upon his breast and said, "God be merciful to me a sinner." He received the applause of Heaven's eternal King. He was honored for his sincerity and candor. How many modern boasting hypocrites stand condemned by the instance before us; and is it not strange that they should so completely sustain the character of the hypocrite and not appear to know it!

The divine Teacher has most forcibly shown us the folly of pride and the virtue of humility. When we are invited to a feast, we are admonished against taking the highest seat, lest one more worthy approach and we be obliged to give way.—But the most prudent course is, to take the lowest, that if we move at all we may advance. How much mortification this precaution of Jesus would save us in the course of our lives.

Whether our superiority be real or imaginary, it is the greatest folly for us to make a pompous parade of it. We live in a world that is subject to change, and we are all exposed to the reverses of fortune. Those who are now our inferiors may hereafter become our superiors.—Though many from their temporary greatness depend upon the caprice of circumstances, yet no superiority can be permanent unless it is built on true merit. And one infallible evidence of this virtue is our exaltation in the excellencies we imagine ourselves to possess. Some who have for a long time sailed on the smooth sea of prosperity and basked in the smiles of fortune, become bloated with vanity and look with an air of disdain upon those who are altogether their superiors in point of merit. But the triumphs of such are generally short. Not possessing sufficient strength of mind, they become giddy by their elevation and soon descend to the level of their equals.

I am not arguing that we should not set a proper value on our talents, our acquisitions and our possessions; but we should ever reflect, that others, possessing our advantages, might be our equals, if not our superiors.

Let the text which has directed the general train of our reflections rest with due weight on our minds and influence us in every concern of life. "The fear of the Lord is the instruction of wisdom; and before honor is humility." Let us cherish in our bosoms the most profound reverence to the Divine Being, attentively listen to the instructions of his word and uniformly practice the duties he requires of us. This is the course which wisdom prescribes, which experience confirms to be the most direct way of advancing our happiness, our interest and our honor. And as it is impossible for us to tell what a day may bring forth, it is of the utmost importance for us to be convinced of the frailty of human nature and the mutability of

every worldly object. We are admonished by this not to set too high a value on the things of time. As many who once flourished on the theatre of life have given place to others who occupy their stations, and as our day will soon close and we who are now so actively engaged in the varied concerns of human life must soon be cut down by the all-destroying scythe of time, may it be our ambition to leave a reputation that shall be more lasting than inscriptions on marble monuments that survive the revolutions of ages—that of having been instrumental in enlightening the mind and improving the moral condition of the children of men.

(From the Boston Evening Gazette)
FOURTH SERMON
OF THE MASSACHUSETTS LAY PREACHER.
TEXT. "Then let mine arm fall from my shoulder blade, and mine arm be broken from the channel bone."—Job, xxxi. 22.

In this passage, Job seems to have passed a conditional judgment upon himself, and to have agreed and consented, that a most severe sentence ought to be, and should be, executed on him, if he had brought himself within the supposed case. The kind of punishments alluded to, perhaps has reference to the ancient custom of some Nations, of putting men, for imagined crimes, to the cruel infliction of the torture, the rack, the breaking of bones, and the amputation of limbs, of which an arm was frequently the first.—What heinous, what aggravated crime, or offence then could Job refer to, which he considered deserving of such severe punishment, or which he was willing to submit to, if he was the subject thereof. If we look into the context, we shall find that it was not murder, treason, robbery, theft, or the commission of any crime, for which our laws inflict heavy punishments; but it was the omission and neglect of certain moral, natural, and social duties. Now, hear some of the cases he has stated. "If I did despise the cause of my man servant or my maid servant,"—If I did not allow them their rights, and grant them their claims, for servants have just rights, and reasonable claims, as well as their masters; therefore, if I neglect to do justice to these humble beings, who are under my control and authority—if I refuse to supply their wants and relieve their grievances, then I shall deserve the displeasure of my great, supreme Lord and Master, and I cannot complain if he should cause mine arm to be severed from my shoulder blade, or broken from the channel bone.

Again, "If I have withheld from the poor his desire"—if, when I have been blessed with abundance and to spare, of the necessities and comforts of life, I have neglected to supply the real wants, and to grant the reasonable desires of the poor and needy—then let mine arm fall from my shoulder blade, and the bone thereof be broken. "Or if I have caused the eyes of the widow to fail"—when a lovely, virtuous, interesting woman, who was created to be the comfort, joy, and delight of man, is providentially made a widow—when the most endearing connexion in life is dissolved—when the hand of God has touched her—when lover and friend is put far from her, and her acquaintance unto darkness—when she is left, with fatherless children, without the necessities and comforts of life, almost perishing for want; and when I am supplied with an overflowing abundance of things necessary for the support and relief of my fellow creatures, so that the destitute widow has a right to look to me for, and to expect of me some suitable and kind relief and supply—if, in such a case I have caused her eyes to fail, and her expectations to be blasted, if I have shown her no pity, and bestowed no good towards her—then it would be just, if that benevolent Being, on whom I depend for all I possess, expect or hope for, who is the widow's God and Judge—I say, it would be just, I could not complain if he should punish me most severely, both in body and mind, for my sin of omission, and neglect of duty would be, indescribably great.

Again, says Job, "If I have seen any perish for want of clothing, or any poor without covering, if he were not warmed with the fleece of my sheep"—when the giver of every good thing has bestowed on me, or indirectly furnished me with an immense estate, with much to spare of all the necessities and comforts of life, if I have seen any perish for want of clothing, or any poor without covering; if, when I have seven thousand sheep, he were not warmed by the fleece of my flock, then I must be a most ungrateful wretch, a monster, deserving the most tremendous punishment, which a righteous Judge can inflict on me, the breaking of my bones and the amputation of my limbs is less punishment than I merit.

Another case of sinful omission of duty, mentioned by Job, is worthy of notice.—He says, "If I have eaten my bread myself alone, and the fatherless hath not eaten thereof"—if I am so miserably selfish, inhuman, unsocial and ungodlike, as to desire or attempt to partake of the comforts and enjoyments of life by myself, to the exclusion of my fellow beings, who are as good and as deserving as I am, and who differ from me, only, in not having been so highly favored of Heaven, as I have been; and especially, if I do not suffer the

fatherless to partake with me in all the good things, that my heavenly Father has given me—"then let mine arm fall from my shoulder blade, or broken from the channel bone." Many more cases might be mentioned, in which Job expresses his high sense of moral, social, and charitable duties, and the great sin of omitting and neglecting the performance thereof. But those already given are sufficient to induce us seriously to consider the subject, and to make some useful reflections thereon.

If Job, or any man, who lived, or is supposed to have lived, more than three thousand years ago, in a barbarous age, with the dim light of reason, and the glimmering, figurative, obscure rays of prophecy only for a guide and direction, could have such enlarged views of the importance of the moral and social virtues—how ought we to feel and to act—we, who live in an age of great refinement, civilization, and intellectual improvement, in the knowledge of all the duties of man; and when the glorious light of the gospel has dispelled all doubts and darkness respecting every thing that appertains to our duty; when we profess to be followers of Him, "who went about doing good," and whose whole life, while on earth, was perfect in all good works.—Brethren, we must acknowledge, that, now, all our duties, to one another, and to all our fellow men, are clearly revealed, fully known, and understood;—therefore, "happy are we, if we do them."

(From the Boston Evening Gazette.)
LACONIC PREACHER.
TEXT. "O that I were as in months past!"—Job xxxi. 22.

There is much in this plaintive and beautiful ejaculation of the afflicted but patient Job, which corresponds with our feelings and experience. In our circumstances and situation in life, there are numberless contingencies and events, when, a feeling of despondency comes over our spirits, which seeks relief—but seeks, we had almost said, in vain. It is at such times, we feel as did the author of the text, when he expresses the wish—"O that I were as in months past."

Behold yonder bier, bearing to the silent residence of the dead, the remains of a husband and father, followed by the affectionate wife of his youth, and the innocent, helpless, but unconscious pledges of their union and love. Hear the deep and solemn knell,—and now the funeral chant vibrates on the ear—and all around seems but the appendages of departed nature!—Drowned in grief, the pale mother, emaciated, with watchings and tears—the once happy wife—returns with slow and silent step, to her desolate home. Every thing on which the eye rests, but reminds her of departed days—and with them, and him she loved—departed peace and joy. 'Tis then, in the unutterable anguish of her soul, she breathes forth her complaints—"O that I were as in months past."

There are less sorrowful events which awaken in human hearts a similar feeling. The young man, full of energy and ardor, who leaves his paternal home, in quest of science, wealth, or fame, oft times, while memory wakes, to remind him of the sports of infancy—the happy companions of his boyhood—the affectionate father—the tender mother, sighs, and almost involuntarily adopts the sentiment, if not the language—"O that I were as in months past."

But there is a more melancholy reason for expressing the wish,—one before which all others are as nothing. It comes to the spirits accompanied with a feeling bordering on despair. It is when Conscience enthrones itself in the human heart, and convicts man of ingratitude to God,—injustice to his fellow man and all that train of vices, which drown as it were the soul in perdition. But we turn from the picture.—We dare not lift the curtain from the dying bed of such an one. We would hope that it is but the workings of our imagination. Happy, thrice happy, the being, who can with confident composure review his life, and mark the improvements, as well as the flight of time. How few, alas! while examining their present feelings and practice and contrasting them with the pure feelings and sentiments of their youth—the scrupulous caution with which they were abstained from the very appearance of evil—and from those indulgences which debase and unfit the mind for communion with God, can refrain in the bitterness of remorse from exclaiming—"O that I were as in months past!"

Let us then, while we live, to avoid an unpleasant state of mind when death comes, "Keep innocency and take heed to the thing that is right; for that will bring a man peace at the last." F. H.

"THE BIBLE,"—Said Chillingworth, the champion of Protestantism, "the bible, the bible only is the religion of Protestants. I will take no man's liberty of judging from him, neither shall any one take mine from me. I will think no man the worse man, or the worse christian; I will love no man the less for differing in opinion from me. And what measure I mete to others I expect they measure to me again. I am fully assured that God does not, and therefore men ought not, to require any more from any man than this—to believe the Scriptures to be God's word; to endeavor to find the true sense of it, and to live according to it."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, JANUARY 29.

Some of our Agents and subscribers direct their letters that relate to subscribers' accounts, direction of papers, &c. &c. to the Editor at Augusta. All such letters should be directed to SHELTON & DICKMAN, Gardiner. Communications, intended for publication—and those only—should be sent to Augusta.

INSTALLATION IN TURNER.

On Thursday the 21st inst. Rev. GEORGE BATES was publicly installed as Pastor of the "First Parish in Turner." The day being pleasant and the travelling excellent, a very large assemblage of people from that and several of the adjoining towns was present on the occasion. The Universalist Meeting-house, which is a large two storied building, was filled in every part. The public exercises commenced at 11 o'clock.

1. The following was the order of service.
2. Voluntary by the Choir.
3. "Strike the loud timbre! O'er Egypt's dark sea, Jehovah has triumphed—his people as a FREE!" &c.
4. Reading of the Scriptures, by Br. G. Bates.
5. Hymn. "How beautiful are their feet!" &c.
6. Introductory prayer, by Br. B. B. Murray, of Norway.
7. Hymn.

O Thou who art above all height!
Our God, our Father, and our friend!
Beneath thy throne of love and light,
Let these adoring children bend.
We kneel in prayer,—that here is set
A vine that by thy culture grew;
We kneel in prayer,—that thou wouldst wet
Its opening leaves with heavenly dew.

Since thy young servant now hath given
Himself, his powers, his hopes, his youth,
To the great cause of truth and Heaven;
Be thou his guide, O God of truth!

Here may his doctrine drop like rain,
His speech like Hermon's dew distil,
Till green fields smile, and golden grain,
Ripe for the harvest, waits thy will.

And when he sinks in death; by care,
Or pain, or toil, or years oppress;
O God! remember then our prayer;
And take his spirit to thy rest. *Pierpont.*

8. Sermon, by Br. W. A. Drew of Augusta. Text, 2d Tim. iv. 5. "Do the work of an Evangelist: make full proof of thy ministry."
9. Installing Prayer, by Br. S. Stetson of Brunswick.
10. Charge and Delivery of the Scriptures, by the same.
11. Right Hand of Fellowship, by Br. N. C. Fletcher of Lewiston.
12. Address to the Society by Br. B. B. Murray.
13. Concluding Prayer, by Br. Fletcher.
14. Music. "Dismission."
15. Benediction by the Pastor, Br. Bates.

The public services were performed to general acceptance. The Charge of Br. Stetson was peculiarly solemn and appropriate; the Right Hand of Fellowship by Br. Fletcher was a chaste and affectionate pledge of Christian fellowship and fraternal solicitude; the Address to the Society by Br. Murray engaged deeply the attention of all and drew tears of gratitude from many an eye—particularly of the aged; and the singing did great credit to the choir. The principal object of the sermon was to explain the duties of an Evangelist—insisting that all the doctrines which he is authorized to advance, and all the moral maxims he lays down, must be consistent with good news,—an evangelist being a bearer of glad tidings. In addition to various particulars mentioned under this head, by an accommodation of the subject, the duties of a people were also mentioned and urged. In the evening a public exercise was held in the meeting-house at which Br. Stetson preached.

In mentioning the fact, week before last, of Br. Bates being called to the Pastoral care of the First Parish in Turner, to take the place of Rev. Allen Greeley dismissed, we gave a partial promise that on some future occasion we would take the opportunity to mention more particularly the circumstances which led to this settlement. The whole history of the affair would take up too much room in our paper; and we can do no more than to give in general terms a brief account of it. Originally, when the town of Turner was incorporated, the town was made a religious parish,—every citizen being a member of the parish until he should take legal means to unite himself with some other Society. To this parish or town the Legislature granted certain lands for the support of "a learned Protestant minister,"—the condition being confined to no particular denomination. After one or two Congregational ministers were successively settled over the Parish, by a special act of the Legislature the lands before mentioned were sold and the proceeds thereof turned into a fund committed to the care of a board of Trustees, with provision, we believe, that nothing should be expended from the principal or interest, until the latter should amount to four hundred dollars annually. In the mean time a Universalist, and, we believe, a Baptist Society had been organized in Turner. The benefits of this fund having for a long time been exclusively enjoyed by the Congregationalists, petitions were some years since forwarded to the Legislature praying for a division of the interest thereof amongst the several religious societies in town according to their numbers. These petitions were followed by remonstrances from the orthodox, who did all they could, and this successfully too, to prevent any other's besides themselves, sharing in the benefits of the fund.

The members of the other Societies no longer being members of the Parish, could have no voice in parish affairs. But although the Universalist Society was large, it seems there were still Universalists enough in town, remaining members of the Parish, to constitute a decided majority. These Universalists had for a long time suffered the orthodox to manage the Parish affairs in their own way without molestation—paying their taxes, &c. when called upon. At length they resolved to assert the republican doctrine, that a majority ought rightfully to rule, and they appeared at the parish polls and offered their votes. About forty of them were rejected by the Parish officers. They immediately commenced suits at law—prosecuting for their right of suffrage. The cases of the prosecuting members were tried and heard before the Common Pleas and the Supreme Court, and decided upon. By the decisions of the Court, their course was rendered safe, and the consequence has been that by an overwhelming majority in Parish meeting votes have been packed to displace Mr. Greeley, the orthodox minister, and to install Mr. Bates, a Universalist. The latter has accordingly been formally installed.

In the manifold and temperate assertion of their rights, our brethren in Turner are certainly entitled to peculiar praise. We hear no charge of any thing like violence, craft or unfair treatment brought against them. All their proceedings have been open and above-board.

But we can say of them, what we can say of few Universalists elsewhere, their zeal and perseverance have equalled the zeal and perseverance of the orthodox. They are, however, not disposed to be so illiberal as the latter. Though they could be allowed none of the benefits of the fund while it was in the hands of the orthodox, now, since they have the control of it, we understand, they have offered to divide to the Congregational and Baptist Societies their full proportion of it, according to their numbers. Such liberality contrasts advantageously with the narrow and exclusive policy of their enemies.

We feel a strong interest for the prosperity of our friends in Turner. They are entitled to the praise of all our churches. God grant them a liberal reward for all their sacrifices. We could wish that the honorable example they have set, in exercising their independence and in their union and zeal, might be imitated every where. Our brethren in other places, by taking vigorously hold of the business, may succeed as well as much entitle themselves to the thanks of our public as they have. Br. Bates, our readers already know. He is one of our most able and devoted friends. Long may he continue Pastor of this "reformed" Parish—and as "reformation never goes backward," may he see the pleasure of the Lord prospering in his hand, by witnessing the progress of his dear people in knowledge and in virtue.

JUDGMENT OF CAPERNAUM, &c.

Will Mr. Drew have the goodness to show us how we are to understand Matt. xi. 22—24. "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Yours, T. W.

We take the meaning of this language to be, that, considering the greater opportunities for repentance which Chorazin, Bethsaida and Capernaum had enjoyed above those of Tyre, Sidon and Sodom, when their judgments come upon them they should be found less tolerable or more severe than were those of the latter named cities. This is the only intelligible exigency of the passages; and it is supported by some of the best critics on the subject. The difficulty in the passages, as we find them worded in our common translations is, that the judgment of Tyre, Sidon and Sodom are spoken of as yet future—"it shall be more tolerable for those cities" (cities which then no longer existed) or "that land" (a land that had long since become desolate by the "judgment" which came upon it), than for Chorazin, &c. But it is most rational to conclude that the language so far as it related to any thing future, related to what should be found to be the fact after the destruction of Chorazin, &c. comparing the judgments which these cities will then have suffered with those by which Tyre, &c. were destroyed,—i. e. the judgment of Capernaum, Chorazin, &c. shall be found to be less tolerable than was that of Tyre, Sodom, &c.

That this is the most rational interpretation of the passage appears from several facts. First, because the judgment by which Sodom and Gomorrah were destroyed took place 2107 years before the commencement of the Christian era. It is not rational to suppose that our Lord meant to teach that those cities are to suffer a future judgment, because he carefully speaks of them as places in the earth and of their judgment as taking place in the earth. "It shall be more tolerable for Tyre and Sidon" (as cities—but these cities cannot exist in the future world) and "for the land of Sodom," (the land of Sodom, which was to have been the scene of the judgment to which he refers, was certainly in this world.) The "day of judgment," too, of which he speaks in relation to the impending destruction of the then existing cities of Capernaum, &c. was to take place, so far as they were concerned, while they remained as cities—in the earth. The day of those cities' judgment, to which our Lord alluded, took place not many years after his crucifixion, during the wars between the Jews and Romans, when those cities were literally, and in a manner far less tolerable than was the destruction of Sodom, &c. utterly destroyed—so that no traces are now to be found of either Bethsaida, Chorazin or Capernaum. Had our Lord not meant these judgments, by the language which he employed, it would seem a very singular circumstance that these judgments did, nevertheless, actually take place, and a still more singular and unaccountable one, that, knowing, as he must have known, that these cities were to be visited by a destructive judgment, after the example of Tyre and Sidon, he should have had no reference to it, but rather to a judgment in the future world, not yet arrived, and at which cities as cities cannot appear or be judged. Is it reasonable—is it possible, to conclude that our Lord, if he had meant that the "judgment" of which he spoke was to take place in eternity, would have neglected to have expressed this fact intelligibly? much less would he have paralleled the judgment of Capernaum, &c. as cities, with the temporal judgments of Sodom, which took place two thousand years before?

It is true, he declared that Capernaum should be "brought down to hell;" but in the same breath he had said that, at the time he spoke, she was "exalted unto heaven;" and if the "heaven" into which she was exalted was in this world, it is easy to conceive how the "hell" she was to be brought down to might also be in this world. Indeed it is less difficult to conceive of this, than it would be to reconcile the idea that those who are in "heaven," in the future world may be driven therefrom and plunged into hell, with the general and correct opinion that the inhabitants of heaven will enjoy an endless rest and glory.

One more remark may not be improper. Our Lord says, that if the mighty works which had been done in Capernaum, had been done in Sodom, it would have remained until this day. We leave it to those who contend that Jesus did not speak of Sodom, &c. in reference to their "day of judgment," as cities, but as the people of these cities, to answer how, in all probability, if it had not been for the storm of fire and brimstone they would have remained as individuals in the earth for over two thousand years—till the time when he uttered the passages at the head of this article? His language implies that *that* or those on which or whom the "judgment" was to come *did not remain*. This is true as it applies to those cities; but do not the people who were destroyed at that time, "remain" in existence—if the reader will have it so, in the future world, waiting for "the day of judgment?" The truth is, the judgments of which he spoke, were to be upon cities, in the earth; they *did* come upon all these cities, and they no longer remain. The sufferings of Choro-

zain, Bethsaida and Capernaum were vastly more severe—much less tolerable—than those endured by the cities of Sodom and Gomorrah. And this is all that is meant in the passages.

That we are not alone in our views of these texts, will appear from the following extracts, which we make from Dr. Adam Clarke's Commentaries.

"*Shall be brought down to hell.*" Perhaps not meaning here the place of torment, but rather a state of desolation. The original word is *hades*. Here it means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced.—This prediction of our Lord was literally fulfilled; for, in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of Bethsaida, Chorazin or Capernaum. See Bp. Pearce.

Day of Judgment. The day of Sodom's judgment was that in which it was destroyed by fire and brimstone from heaven, Gen. xix. 24, and "the day of judgment" to Chorazin, Bethsaida, and Capernaum, was the time in which they were destroyed by the Romans, ver. 23.

NEW-YORK PETITIONERS.

Some of the orthodox leaders in New-York city have published a Card, which is going the rounds of their Journals, denying the official statement of a general meeting in that city, that of 6236 names appended to the Petitions for stopping the mails, only 2013 were to be found in the Directory. But their denial does not amount to much—so far as it could go to exculpate the orthodox from the charge of fraud and deception—for even they admit in their Card, that 2023 names are not to be found in the Directory. Since the publication of the Card, the "Committee for protecting the rights of Conscience," of which P. Fish, Esq. is Chairman and A. S. Garr is Secretary, have published a note "to the public," re-asserting the truth of the former statement, and by legal affidavits proving the truth of other charges contained in their former Address—which we published last week. By these affidavits it appears, that the "children in the Sunday School of the Rev. Mr. Mason's church did sign the Petitions," and that in several cases mechanics were threatened with a loss of patronage, amounting to destruction, if they refused to how to the wishes of the orthodox by declining to give them their names. Orthodoxy is tyranny wherever it reigns. To this truth we know of no exceptions.

DEDICATION.

A new Meeting-house, built by and for the use of the Universalist Society in Dedham, Mass. was dedicated to Almighty God on the 14th inst. The order of public exercises was as follows:—1. Voluntary by the Choir, "I was glad," &c. 2. Reading of the Scriptures, by Rev. H. Ballou, 2d, of Roxbury. 3. Introductory prayer, by Rev. S. Streetor, of Boston. 4. Hymn. 5. Dedicationary prayer, by Rev. H. Ballou, of Boston. 6. Hymn. 7. Sermon, by Rev. T. Whittemore, of Cambridge—text Exod. v. 11. 8. Anthem. 9. Concluding prayer, by Rev. J. Frieze, of Pawtucket, R. I. 10. Chorus—"Glory be to God on high." 11. Benediction. During the exercises, the house was filled with people. It is but three years since our brethren in Dedham began to have occasional preaching. The Society is represented as well united and in a flourishing condition.

NEW SOCIETY.

A Society of Universalists was duly organized in Sumner, Me. some weeks since. It is large, considering the size of the town, and is entitled to a fair share of the ministerial fund of the town.

LETTER.

We are very happy to hear from Br. Campbell, and to introduce him to our religious public. Probably he may not be altogether satisfied with the liberty which we take in publishing the following letter from him—he will, however, excuse us when we assure him that we do so because we believe it will be as encouraging to others as it was to ourselves, and that it may be the means of doing good. Br. Campbell is a young gentleman of good promise, who received a license to preach from the Penobscot Association of Universalists last autumn.

Dexter, January 18, 1830.

BROTHER DREW.—The present rapid spread of liberal principles, and success of the cause of universal benevolence should, I think, be a subject of sincere and fervent gratulation. Maine seems now to be as one bright star in the East to direct the inquiring mind to the Fountain whence flow the crystal waters of eternal life. The intelligence which we are continually receiving through the medium of our periodicals, among which the *Intelligencer* stands high, is of a most cheering kind. I cannot but rejoice while seeing our societies springing up on every side and the warm desire of Universalists, manifested for the prosperity of Zion. Since I have been engaged in this cause which I firmly believe to be a good cause, feeble as my efforts have been, I think I have seen the heavenly principles of Impartial Benevolence, pouring forth a genial light, cheering the minds of men, and exciting them to virtuous action.

Who can doubt but that our principles are correct, having Almighty Energy for their support and Almighty Aid and Direction for their diffusion? Ah! There are many who do doubt—myriads of the human family, who are distracted by those fears which are full of torment; who are the dupes of Priests, Tyrants and Bigots—the slaves of Paganism, Error and Superstition. O may the exertions of the friends of truth continue to increase, until the time shall come, promised by the Father of our spirits, when we shall not have to say unto our neighbor "know ye the Lord?" but when all shall know him from the least unto the greatest;—when the Saviour shall see of the travail of his soul and be satisfied—and God fill all in all.

The Societies in this quarter appear to be flourishing—I preached yesterday to a very respectable audience in Exeter near Corinth line, having hearers from both towns. Winthrop Chapman, Esq. of Exeter and William Eddy of Corinth, two respectable and influential members of the Society have stated to me that they are willing to become Agents for the *Intelligencer*, and have authorized me to state the same to the Publishers. If it would be proper for me to communicate to them through you, you, if you think the appointment of them as agents would aid in the circulation of your valuable paper, can have them appointed. Mr. Chapman thinks that quite an additional number of subscribers could, by a little exertion, be obtained in Exeter, and Mr. Eddy who I believe is the only subscriber in Corinth feels willing to aid to gain it support and circulation in that town. Yours in the bonds of the Gospel, GEORGE CAMPBELL.

The following letter, or a notice of it, would have appeared last week, but for the absence of the Editor when it arrived. It will explain itself. We continue the expression of our wishes that Br. Reese's work may be liberally patronized. We must apologize to Br. Danielson for the error we committed in printing his name. In the manuscript, the *n* so nearly resembled a *r*, and the *e* appeared to constitute a part of the *l*, making it a *d*, as to lead us into the innocent error.

Portland, January 18th, 1830.

Br. DREW.—It affords pleasure to the teachers of the Sabbath School in the Universalist society in this place, to see the flattering and friendly notice which you was pleased to give your readers in the *Intelligencer* of the 15th inst. of their proposed work.

In writing to you, I stated that the cost would not exceed eight dollars per hundred copies, which is correct; but it has been suggested, that there may be those who would like to furnish their children with them, who may be led to suppose from the notice, that they cannot have less than 100 copies, or that the books will not be sold in smaller quantities than 100 copies at a time. To prevent any misunderstanding I will say (and I should have said it before), that they will come at eight dollars per hundred—and one dollar per dozen.

Brother Reese is preparing it for the press and it will be ready for delivery in a few weeks. Yours &c. STEPHEN O. DANIELSON.

GAMBLER'S MONEY SANCTIFIED.

It may be remembered that a few weeks since we stated on the authority of the Baptist Herald, that the Agent of the American Bible Society in Nashville, Tenn. had sent a letter to a Mr. Davis, a notorious horse-racer in that place, "heartily congratulating" him on his recent successes and earnestly soliciting him to become a member of the Bible Society by giving thirty dollars of the money to the Bible Society. This statement having been denied, we deem it our duty to present the following letters from A. Kingsley, the Agent to W. C. Davis, the gambler, together with the backing of three other friends of K. We copy them from the Nashville Whig and Banner, an highly respectable paper published in that city by a gentleman formerly of Bath, in this State. After reading the correspondence, the reader will perceive that there can be no mistake as to the truth of the statement before mentioned.—Davis, it seems had recently won about \$8000 in bets on the speed of horses. By making him believe that "thirty pieces of silver" given to the Bible Society would sanctify the residue of his unrighteous gains, Kingsley succeeded in getting the money. At least, the letters warrant such a conclusion. The reader will make his own comments on the pious and adroit management of the Agent of the Bible Society.

[From the Nashville Whig and Banner.]

From the following correspondence, which has been handed to us for publication, we learn that Mr. Wm. C. Davis, the fortunate and successful proprietor of the Race Course in this vicinity, has contributed a part of his income to the promotion of the objects of the American Bible Society, by becoming a member for life of that institution.

Nashville, Oct. 19, 1829.

William C. Davis, Esq.
Sir—Permit me to offer to you my hearty congratulations for your success during the last week's sport—while at the same time, I solicit, in behalf of the American Bible Society, that you constitute yourself a member thereof, by a contribution of thirty dollars.

Very respectfully,

ALPHA KINGSLEY.

Sir—We the undersigned, having examined the above memorial, take the liberty to say to you that our confidence in your well known liberality, induces us to believe that you will not only take a pride, but a pleasure, in the above suggested donation.

JOHN HARDING,

DUKE W. SUMNER,

SOLOMON CLARK.

Nashville, Oct. 16, 1829.

Sir—I have received yours of this date, congratulating me on my successful operations during the last week's sports of the turf, and soliciting of me, in behalf of the American Bible Society, a donation of thirty dollars, whereby I may become a member of said society. For your good wishes I tender you my sincere thanks; and I with pleasure, herewith hand you the sum of thirty dollars for said society.

Although devoted to the sports of the turf, I trust I am not insensible to the great and important necessity of religion; and that I will give no cause of reproach to the society of which I now become a member, whilst I pursue an honorable and upright course in the pursuit of these amusements.

And believing as I do that nothing tends more to the improvement of the moral condition of man than the general and universal dissemination of the word of God, I cannot but wish success to your efforts, and

Remain your Obedt. Servant,

WM. C. DAVIS.

MR. LELAND'S LETTER TO R. M. JOHNSON.

In another article we have made mention of a letter of Rev. JOHN LELAND, of Cheshire, Mass. to Hon. R. M. Johnson, Chairman of the Committee in Congress on the Post Office and Post Roads. It is a very sensible letter, abounding in the soundest political maxims. The reader will recollect that Mr. L. is the gentleman who sent Mr. Jefferson the mammoth cheese on his accession to the Presidency.

We have not room for the whole of the letter, and can give the reader only some parts of it. Speaking of the Report of Mr. Johnson in the Senate last year, the writer says:

"The report of the Committee of the Senate, last Session, on the petition, is replete with candor and strength of argument; the radical parts of which never have, and never can be, confuted; but still it has not put the matter to rest. New memorials are to be presented to Congress—perseverance is urged—irreligion is trumpeted—and the learning and religion of the petitioners are to outweigh all opposition.

The Constitution of the U. S. is a charter of powers granted, and among all the enumerated powers given to Congress [it can exercise no others,] there is none that authorizes them to determine which day of the year or week the people shall [worship God] or abstain from labor or travel. Should they therefore make such a powerless law, it would be unconstitutional.

Government should defend the rights of religionists, (as citizens,) but the religious opinions of none. Their consciences can never be charged with guilt for what others do;

for conscience belongs alone to the home department. Why should they wish to stretch and lop off (like Procustes) and bring all to their standard? The driving of carriages, votaries; for many of them are driven to the places of devotion in carriages.

The following premonition deserves peculiar consideration.

The deadly pill, at first, will always be rolled in honey. The honor of religion—the spread of the gospel—the piety and reverence of the reformers—the good of society—the safety of the State, and the salvation of souls, form the syrup, in which the poisonous pill is hidden. It is from men, high in esteem of holiness and wisdom, that the worst of usages and most cruel laws proceed; for base characters defeat their own wishes.

Admit of the principle [that Congress may legislate on subjects of religion,] and you approve of that which has reared an inquisition and drenched the earth with blood.

Those who wish to call in the strong arm of the law to defend their opinions, give evidence that they have no logical reasoning, on moral and religious subjects, to support their weak dogmas.

By the following argument, which occurs in the course of Mr. Leland's letter, the writer makes it appear certain that St. Paul travelled with his baggage on Sunday:

Paul and his company and baggage, were five days traveling from Philippi to Thess. In Thess they tarried seven days; the last of which was the first day of the week; of course one of the five days was Sunday; and yet there was no law of conscience or law of Congress, to prevent them from transporting themselves and goods on Sunday.

Obituary of Br. T. W. Chase.—God grant that we may never, even innocently, much less intentionally, be the means of wounding the feelings of the bereaved—be they of our faith or against us. In an obituary notice of Br. T. W. Chase, of Clinton, which was published in this paper of the 18th ult. it was stated that "great efforts were made by his opposing friends, some of whom were near relatives, and one a preacher, to shake his faith in Jesus Christ as the Saviour of the whole world." We are informed, that the family, which took the best care of Br. Chase during his last sickness, feel aggrieved on account of this statement; and we shall most cheerfully do all we can to satisfy them in this matter. The notice which was sent us of his decease, was not in a proper form for publication, and accordingly the editor took the liberty to gather therefrom the facts as he understood them to be stated, and to prepare them for publication. We certainly understood from the letter we received all that was expressed in our language; but we have since been assured by the person who sent us an account of his death, character, &c. that he did not intend to intimate that his friends and relatives had endeavored to disturb his faith. Some of them, in deed, did converse with him upon the subject; but none in any other than the most kind and friendly manner. "The preacher," we are told, "asked him some important questions, the answers to which were satisfactory to him, and he thought his faith was well grounded." We would now state—that we do not think the obituary notice would lead one to doubt—that the family took the best care that could be taken of the deceased, and uniformly manifested the most affectionate tenderness in his behalf. If any of them have felt aggrieved on account of some remarks in the obituary, we hope they will now receive this as a sufficient apology from us.

More preference of Methodism.—The Senate of Maine have contracted with Rev. Stephen Lovell to do their praying during the Session at two dollars per day—of the people's money. Friend Lovell is a *torquy* man, but we think the Senate has not consulted its dignity in choosing him to the office of chaplain. Mr. Leland, the celebrated Baptist minister of Cheshire, Mass. in a recent letter to Hon. R. M. Johnson of the U. S. Congress, expresses as his opinion, that the paying of chaplains to Legislatures out of the people's money is both anti-republican and unconstitutional.—The members, he thinks, should do their own praying, or if they choose to rid themselves of this trouble by hiring one person to pray for them by the job, they, as individuals, should foot the bills themselves.

Some who read this paper are, very strangely in our view of the subject, disposed to blame us for every thing which they deem objectionable in the language and sentiments of correspondents. Do not all know, that this is a free paper? The editor knows no reason why he should set up his notions and opinions as the bedstead by which every thing that others, who are equally with himself interested in the success of our common cause, may be permitted to say, should be measured. For any thing which he says he holds himself responsible; correspondents are and must be, so entirely responsible for what they say. We do not, by this, mean to be understood that we do not consider it our right to admit or reject any communications which may be sent us. But in admitting or rejecting, we are governed by what we consider at the time due to the writers and to the general benefit—not to our own personal notions of what should be said in every particular. It is frequently the case, that we do not consider ourselves at liberty to refuse a brother the privilege of being heard, though we could wish at the time, that he had expressed himself differently. We wish every body knew the trials of an editor; every body then would judge him according to the "weightier matter of the law"—mercy.

We are informed that the "little cloud" in the North-part of Augusta has gathered again—the sun is obscured, darkness has taken place, a "squall" has commenced, and it rains a "few drops," at least of religious strife. A Baptist minister who has been there attempting to secure some of the proselytes, it is said, has been ordered off the ground by an orthodox Congregational preacher. One of the converts, lately, on his dying bed renounced orthodoxy and embraced Shakerism. Truly, there is a shaking there amongst the dry bones.

It is proposed in New York city to publish a third Universalist news-paper, to be called the *Star of Bethlehem*.

Erratum. In the editor's necessary absence from this office when the proofs of the inner form of our last week's paper were read, the printer made as may be in the article headed "Methodists." "What is quite universal amongst other sects is very common amongst Methodists, the nominating and supporting candidates for office for the reason that they are of their religious denomination," &c. We wrote it, "What is quite unusual," &c.

We are happy to learn, that Br. James W. Hopkins has been engaged to preach one fourth part of the time during the present year in Camden. We for-
get to mention the feeble talents at the time in
Camden, and knowing the brethren there, we feel a
strong and deep interest in their prosperity. May a
dew of grace and mercy vouchsafe to water this vine
with the refreshing dew of divine goodness and cause
the truth there extensively to abound in the hearts and
minds of the people. Br. Hopkins is qualified both to
preach and to water; may God give an honorable in-
crease.

It is stated in the "Trumpet," that the Universal-
ists in Brattleboro, Vt. have in contemplation to
erect a house of worship in that place soon. A meet-
ing has been in Chesterfield, N. H. three quarters
of which belong to Universalists.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

CONFERENCE MEETINGS.

"Forsake not the assembling of yourselves to-
gether."

It is a fact that there are many more So-
cieties of Universalists in this part of our
country, than there are preachers of our
order within the same extent of territory. In
consequence of this, our Societies cannot be
supplied with preaching every Sabbath. A
very few only are now so supplied; while
others have preaching regularly once in two,
three, four or five weeks; but many have not
preaching at any stated periods. In some
places there are meetings of other denomina-
tions at which our brethren and their fami-
lies attend, when they have no preaching of
their own, which we would not discourage
them from doing; for there is seldom a large
quantity of chaff, among which a careful ob-
server could not find a few grains of wheat;
and if we attend on their preaching with a
right spirit, we generally can make some im-
provement. And besides, there is an advan-
tage in the regularity which is produced by
an attendance on meeting every Sabbath, that
has a beneficial influence, both on families,
and on society generally. And where the
parents are established in the truth, and use
a proper care to instruct their children in the
leading principles of the gospel, such as the
impartial love of God, the universal design
of Christ's mission, the perfect success of his
reign in subduing all things to himself, and
the resurrection from the dead, when Christ
shall give up the kingdom to the Father, that
God may be all in all, there will be little
danger that their families will be disturbed
by those storms, which, as Dr. B. contends,
approach to "universal misrule and moral
desolation." Or if they should be overtaken
in the tempest, their rescue will evince more
clearly the firm foundation of their faith, that
it is on the rock which cannot be moved.

But there are many of our friends who
have neither a meeting of their own, nor any
other, on which they can attend. To all
such, and to others who do not regularly at-
tend some meeting, we would say in the
language of the Apostle, "Forsake not the assem-
bling of yourselves together." Is it inquired
for what purpose? For mutual improvement,
and the promotion of the cause of truth. How
great would be my joy, and I trust the joy of
every person who is possessed of the spirit of
Christ, if every believer in the gospel were
actively engaged in promoting the glorious
cause—or if we could see them regularly
meeting together for that purpose. My breth-
ren, can we not arise from our present state
of inactivity, put our hand to the work, and
accomplish something? Do you ask how,
and by whom it shall be commenced? I will
give you a plain answer. Let every person
who feels the importance of this subject, and
to whom these remarks will apply, come to
this resolution—"my exertions shall not be
wanting to accomplish the result;" and in
pursuance of this determination, say to his
friends—"Br. A., Br. B., Br. C., &c. please to
call at my house next Sabbath (at some par-
ticular hour) that we may occupy a few hours
to our own improvement." Should your
friends inquire more particularly for your ob-
ject, and how you design to employ the
time, you could say—to promote the cause of
truth, and to encourage each other in the ex-
ercise of practical religion—doing good; and
as to the means of doing these, the time might
be occupied—in free conversation, in reading
the Scriptures or other religious works, in
commenting on the same, in singing, in pray-
er, or in any other religious exercise, leaving
every person at full liberty to take part in
the same, or not, as each one should feel in-
clined.

Is it a question whether any good would
result from such a meeting? I contend that
it is scarcely possible for two or more persons
to be together, who fell engaged in the same
good cause, and not mutually benefit each
other. A single coal on fire, though burn-
ing ever so intensely, cannot, while alone, be
kept burning without a strong blast of air;
but unite only a handful, and their combined
influence, with very little air, will keep the
fire alive. So acts man on man. Place him
beyond the influence of his fellow man, and
what would preserve the flame of love in his
bosom? Nought but the breathings of the
spirit of God. But there is a powerful influ-
ence in example. It awakes the empire of the
mind, and not an individual is free from its
control. And where is the person who is so
far advanced in knowledge that he cannot
learn more? We boldly say there is none.
The wisest man on earth, is not perfect; and
it is rather an indication of ignorance, for a
person to allege that there is nothing to learn.
And as the roughest substance may be used
to scour the rust from steel, for the purpose
of giving a polish to the surface, so the most
uneducated person may assist in developing
truth, and improving the minds of others,
much more enlightened than his own.

Do you doubt whether any would attend?
Try the experiment, at least, and see. Peo-
ple, generally, are very fond of attending an
invited party, and why would they not in this
case, if they were left at liberty to act as they
should choose? I trust they would whenever
they should feel the importance of the cause.
A. F.

[For the Christian Intelligencer.]

SABBATH SCHOOL BOOKS.

Mr. Editor.—For some time past, my
mind has dwelt much on the subject of Books
for our Sabbath Schools, when, on taking up
your last paper, I perceived that the subject
was occupying the attention of one of our
highly esteemed brethren. I rejoice that the
work has been undertaken, and also that it
is in so able hands. Br. Reese, we have reason
to believe, is well calculated to perform this
service. I have confidence that it will be

the means of much benefit. There was a
publication contemplated for a similar pur-
pose by one of our brethren in the vicinity
of Boston last year, of which I have seen no
account of the appearance. I would sug-
gest the propriety, if the work should be as
valuable as we have reason to expect, of put-
ting it on *Stereotype*, by which means the
supply might be more conveniently adjusted
to the demand, which, in all probability, will
be increasing. From some opportunities of
learning the writer has some knowledge on
that subject, from which he is convinced of
the advantage of Stereotyping standard
works.

The work here alluded to is not precisely
of that kind, however, which has engaged
my reflections. The point to which my
thoughts were attracted, was the vast influ-
ence which is exerted over the minds of youth
by the books which are found in juvenile li-
braries. The orthodox have established a
system of Sunday-school Libraries by which,
I firmly believe, they are effecting more in
favor of their partial system of doctrine than
by all their other efforts together. Their
books, let it be remembered, are all marked
with the mark of that beast which has be-
come the dictator to the consciences of men.
The doctrines of total depravity, of endless
misery, a personal devil, and a three-one
God are artfully interwoven with enticing
fictions, engaging tales, so that those ideas
are insensibly imbibed by the tender mind, and
so riveted on the memory, that they would
almost as soon think of doubting their own
existence as to doubt the truth of these doc-
trines. In some places they have 100, 200 &
300 volumes of this description of books,
which are regularly exchanged on the "Sab-
bath," and read with avidity by hundreds of
children; and the interest which they take
in these libraries proves to a demonstration
that much benefit might be derived from ju-
venile libraries, if the books were only what
they should be—free from those horrid and
derogatory doctrines. They cherish a love
for reading, and help to expand the mind;
and if the great truths—the goodness of our
Father in heaven, impartial love, and the cer-
tain and immediate connexion between vir-
tue and happiness, and the inseparable union
of vice and misery were set forth in all their
beauty, much good might be expected. We
cannot entirely preserve our children from
the influence of those books unless we have
some of our own to take their places. How
important then it is, that there should be pre-
pared a supply of books, such as we can con-
scientiously put into the hands of our chil-
dren. If no more were done than this—to
examine the juvenile books published by the
Book-sellers in our country, to see what ones
were suitable for such a purpose, and make
out and publish a list of the same, that our
order might be able to distinguish which were
proper for their youth, without being at the
trouble of reading every book before making
a purchase, there might much benefit result
therefrom. But never—never should any one
who believes in the impartial love of God, so
far to patronize those dictators as ever to
purchase any book published by the Ameri-
can Sunday School Union. The writer of
this article would immediately undertake
this examination were he placed in a situa-
tion where it would be practicable; and had
he the means and opportunity, he would de-
light in selecting and publishing a series of
volumes, which might be entitled *The Juve-
nile Library*, and contain much useful and
interesting matter. There are some good
books calculated for children to be found in
our Book-stores, but, in my view, there are
many more bad ones; and it has long been a
matter of astonishment to me that the Book-
sellers would publish or the public patronize
such foolish productions as some which might
be named. A FRIEND TO IMPROVEMENT.

Phillips, January 18th 1830.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JANUARY 29, 1830.

JOURNAL OF HEALTH. The age of mystery in
the science of medicine as well as in that of divinity
is fast passing away, and, with it, quackery in both
professions seems to be getting into bad repute. We
rejoice that it is so, and look forward with joyful
anticipations to the period when plain common sense will
be exalted to its just rank above empiricisms of all
kinds. The science of medicine is indeed a great and
an intricate one, but it may be rendered intelligible and
useful, to a great extent, to all classes of ordinarily
informed people. Amongst the works that are designed
to remove the veil of mystery from this profession,
which designing men have endeavored to throw around
it, and to communicate facts in a consistent and intel-
ligible manner for the benefit of the public, the *Journal
of Health* deserves much consideration. It is a
work calculated to meet the wants of every family and
every person who is willing to attend to the best means
of preserving life and health. And on this subject
who does not feel interested? The aim and scope of
this *Journal* are expressed in the following extract from
the Editor's Prospectus:—

Deeply impressed with a belief, that man-
kind might be saved a large amount of suffer-
ing and disease, by a suitable knowledge
of the natural laws to which the human frame
is subjected, they propose laying down plain
precepts, in easy style and familiar language,
for the regulation of all the physical agents
necessary to health, and to point out under
what circumstances of excess or misapplica-
tions they become injurious and fatal.

Nine numbers have now been published, and thus far
the Editors have honorably fulfilled their pledge to the
public. We regard it as a merit in the work, that the
articles are divested of professional language and de-
tails—they being thereby rendered intelligible to every
reader. The work is conducted by an Association of
Physicians in Philadelphia—and by those, too, we
doubt not, who are of high standing in the profession.
We can recommend it to the attention and patronage
of our readers; believing that from it much knowledge
may be obtained by all, which will enable them to avoid
many a doctor's bill and to enjoy a better degree of
health than they would be likely to attain or preserve
without the aid of the precepts therein contained. It
is published on the second and fourth Wednesdays
in every month, in an octavo form, each No. having 16
pages, at \$1.25 in advance. Samuel Colman, of Port-
land, is Agent for the work for the State of Maine, to
whom applications for it can be made.

The report of Mr. McLane's having succeeded in
inducing the British Government to open the West In-
dia ports to our commerce, seems to have been prema-
ture.

Who is Governor? A correspondent eastward
wishes to know "Who is, or since the first Wednesday
of January, has been, Governor of Maine? or whether
we have, in fact, since that time had any constitutional
government or not?" His inquiries are accompanied
by some very judicious remarks on the evils of party
spirit as resulting from the unhappy and unpreced-
ented state of things now existing in our Legislature. To
the question who is Governor? we are safe in saying,
Mr. Hunt is not Governor, nor is Judge Smith Gov-
ernor, nor, to tell our own opinion, do we think it very
certain either will be Governor this year. Hon. Na-
thaniel Cutler is yet the provisional Governor of Maine,
and we think the chance is an even one at least that
he will remain such until the first Wednesday in Janu-
ary 1831. The words of the Constitution are:

"Whenever the office of Governor shall
become vacant by death, resignation, removal
from office or otherwise, the President of the
Senate shall exercise the office of Governor
until another Governor shall be duly qualified."

On the death of Gov. Lincoln last fall, Mr. Cutler,
as President of the Senate then existing, became Gov-
ernor of the State; and by the Constitution he must
continue Governor "until another Governor (not an-
other President of another Senate) shall be duly qual-
ified." Another Governor has not yet been and may
not be for the year, duly qualified. Consequently Mr.
Cutler is and must continue to be the provisional Gov-
ernor until a new one is elected. Mr. Hall, President
of the new Senate, cannot exercise the office of Gov-
ernor; because the contingencies provided by the Con-
stitution in case of the death of his superior officer
have not happened. No Governor has died, resigned
or been removed from office since he became President
of the Senate. Should Mr. Cutler vacate the office,
Mr. Hall, in this case, would be Commander in Chief
of the Militia and acting Governor, but cannot be with-
out. Such, at least, are our opinions, upon the sub-
ject.

The Legislature of this State has now been in ses-
sion over three weeks, and within that time no more
business than is ordinarily done on the two first days
of the session, has been transacted. As yet the gov-
ernment is not organized—nor does there seem much
prospect of its being organized at present. If the
people's money is to be expended at this rate much
longer, we do think it would be patriotism in the Leg-
islature to adjourn and return to the people for judgment.

The sentence of James Murphy, of Kennebec-port,
who was to have been hung on the 15th inst. for the mur-
der of his wife, has been commuted by Gov. Cutler to
imprisonment in the State's prison for life.

FRANCE.—The King has appointed the
Marquis de Pastoret as Chancellor of France,
vice Ch's. Dombay, deceased.—The city
of Paris will at length enjoy, without restric-
tion, the right of *entrepot* for colonial produce,
and for all articles imported from abroad.
—On the 8th Dec. at St. Omer, Messrs.
Williams and Bligh, two English gentlemen,
were engaged in firing at each other—but no
material damage was done, excepting to the
former, who was shot dead at the third fire;
the parties then, to save their own necks, im-
mediately fled.—The French Government
has completed its arrangements for receiving
tenders for a new loan of £400,000.—The
long-pending negotiations between France
and Hayti have been concluded. The pay-
ment of the amount of indemnity is to be ef-
fected by annual instalments of 3,600,000.
Some of the most valuable productions of
St. Domingo will be taken in part payment,
at their current value in France.

The Legislature has been in session now
nearly three weeks, and has made perhaps
about two days' progress in the ordinary busi-
ness of the session. The House has been or-
ganized; and some preliminary steps have
been taken to organize the Senate, such as
choosing a President and Secretary, and ap-
pointing a committee to examine the returns
of votes for Senators, and ascertain the va-
cancies preparatory to their being filled.—
This committee has not yet reported, though
it is said they are expected to report to-day.
The committee on the votes for Governor,
has made a report, and it took the Senate
nearly a week to reject it, and if we are not
out in our calculations, it will take the House
another week to accept it. Then perhaps it
may be sent back and forth from one House
to the other for three or four days, with pro-
positions to recede, and amend, and concur,
and each House will insist and adhere, and a
committee of conference will be appointed,
and after a day or two, report to their re-
spective branches that they cannot agree,
and each House will again vote to adhere to
their own course—and then what will be
done? We can't tell.

Portland Courier, Tuesday 26.

Votes for Senators.—Yesterday afternoon
[Tuesday], the committee who had been ap-
pointed to examine the returns of votes for
Senators, made a report, from which it ap-
peared that the 16 sitting members of the
Senate were duly elected. The committee
also reported that Messrs. Usher and Pike,
were elected from York County, and that
Messrs. Swett and Goodwin, were the con-
stitutional candidates for filling the vacancy
in that County, and that Messrs. Hill and
Peavy, were the constitutional candidates to
fill the vacancy from Washington County.
The question being on accepting the report
of the committee,

Mr. Kingsbury moved that the question be
divided so as to accept that part of the report
which relates to the 16 sitting members.—
After some discussion, the motion prevailed,
and that part of the report was accepted.

Mr. Megquier moved that the part of the
report be accepted which declared Mr. Pike,
of York, to be elected. Considerable discus-
sion followed upon this motion. The com-
mittee reported that Mr. Pike has precisely
the number of votes necessary to elect him.
If the votes given in Kittery after the poll was
closed, were rejected, Mr. Pike would not
therefore be elected. These two votes there-
fore were the bone to pick, and they were
faithfully picked. Depositions of the officers
of the town were read, and the debate on the
question was continued till nearly dark, when
the Senate adjourned without taking a vote.

The House had two short sessions yester-
day, and received a few private petitions.

Portland Courier of Wednesday 27th inst.

The Committee of Elections in Congress,
have reported in the case of Mr. Ripley,
a member of the House from this state, whose
seat is contested by Mr. Reuel Washburn.—
The Report is in favor of Mr. Ripley.

AMERICAN INQUISITION! We are sorry
to see the advocates of any measure, that is
offered under the pretence of *honest motives*,
resort to dishonorable and oppressive means
to effect their purposes. A good cause can
need no such aids; and none but men con-
scious of advocating a bad one, will become
so desperate, as the following document,
copied from the New York papers, represents
the friends of the dangerous project of pro-
hibiting the transportation of the mail on
Sundays.—*Eastern Argus.*

New York, Dec. 11, 1829.

"Two gentlemen called at my store and
requested that I would sign a petition for the
purpose of stopping the Sunday Mails, and
closing the Post Office on that day. I told
them that I was not assured of the propri-
ety of such a measure and did not wish to in-
terfere in the question, but to leave it to those
who were more competent to judge of the
matter. I was repeatedly asked if I was a
religious man. After replying once, I de-
clined giving any further answer on that sub-
ject by saying such questions were inquisi-
tional, reminding me of the Spanish Inquisi-
tion—I therefore should not answer them. Upon
my repeatedly asserting that I wished to
remain neutral upon the question, I was
answered—'Those who are not for us are
against us, and if you do not sign the petition
I shall report you to my brother and his con-
nections, and you shall have no more of our
custom.' This they again repeated, adding
that from this circumstance they could not
conscientiously deal with me.

THOMAS HOLDEN, Merchant Tailor,

corner of William street, & Exchange Place.

N. B.—During the conversation, he said

he was the brother of Mr. Arthur Tappan.

[Witness] WILLIAM MORRIS.

Milk of the Cow Tree.—This tree grows in
Colombia, and Mr. Litchfield, the American
Consul at Puerto Cabello, says the N. E.
Farmer, has sent a bottle of the juice and a
piece of the bark to a friend at Harvard Uni-
versity. The milk was taken from a tree
about 7 feet in circumference and 140 feet in
height, growing upon a mountain a few
leagues from Puerto Cabello. It is white,
and bears a close resemblance to cow's milk,
or rather cream. By exposure to the air, it
becomes brown, and by drying it is changed
into wax, which burns with a pure and strong
light. The odor and taste of the milk are
like sour cream. Humboldt and other travel-
lers have described the cow tree: the milk
flows from incisions made in the trunk. The
natives and negroes go to the trees in the
morning and fill their vessels; some drink
the milk under the tree, and others carry it
to their children. The trees near the road
are full of incisions made by travellers who
appease their hunger and thirst with the milk.

The citadel of Navarino was blown up on
the night of the 18th of November. All the
huts in the neighborhood were rendered un-
inhabitable, 17 Artillery men were killed, and
78 wounded. The people on board every
vessel thought it struck. Many thousand
bombs and grenades were scattered by the
explosion, and covered the ground still load-
ed, and fires were inadvertently kindled
among them to afford light. Happily a heavy
rain had spoiled the matches.

Fires in Boston.—From Jan. 1st to Dec.
31st, 1829, there were in the city of Boston,
68 fires—estimated loss of property by the
same, \$129,550. There were besides, 53
alarms occasioned by chimneys and mischiev-
ous persons, and 3 fires in the neighboring
towns, at which our engines were present,
and 3 which were at too great distance for
our engines to reach, making 132 turn outs.

The proprietors of the *Ladies' Magazine*
have purchased the "Yankee and Boston
Literary Gazette." Mrs. Hale will continue
in the editorial department. Mrs. Hemans
will furnish some original poetry. There
are to be four plates each year, by our best
artists.—*Boston Post.*

In the State of New York, the public fund
appropriated to the support of schools is \$1-
661,081, besides \$39,000 acres of land. There
are 8347 districts, of which 8270 have made
returns for 1829. In these 480,325 children
have been instructed 8 months on an aver-
age in 1829, while the whole number between
5 and 15 years old is only 468,257.

By the revised laws of New York, any
apothecary or other person selling poisonous
substance or tartar emetic without having
the word "poison" attached to the phial, &c.
is to be fined on conviction not exceeding
\$100.

A writer in the *Baltimore Patriot* says—
"The day is not far distant when the U. S.
Mail will be carried from Boston, via New
York, Philadelphia, Baltimore, Washington,
and thence to St. Louis, Missou, by means of
Locomotive power on Railways."

A Steam Engine of ten horse power, on
an improved principle, the weight of which
is not to exceed 200 pounds, is now building,
near the Baltimore and Ohio Rail Road Com-
pany's lot, by a gentleman, a native of New-
Hampshire. It is designed to operate on the
rail-road, as a locomotive engine.

The present winter, it seems, is not the
mildest ever known. The New Haven Ad-
vertiser says that in January 1775, and in
February 1776, troops embarked at New-
York and sailed to Albany. The winter of
1778-9 was much milder than the present.
Peach trees blossomed in Pennsylvania in
February, and in that month, farmers in Con-
necticut plowed land for seed.

By a census taken by order of the Govern-
ment of the State of Alabama, it appears that
the number of the Creek Indians within the
limits of the State of Alabama exceeds twenty
thousand. They have and hold among them,
five hundred and thirty-five slaves of
African blood.

Fire.—In Bangor, Jan. 9, the store of Page
& Baker was burned—insured at the value
—goods saved. Horatio Beale, painter who
occupied a part of the building, lost about \$500.

Mr. Flint, editor of the *Western Review*,
proposes to issue an American Biographical
Dictionary in three vols. of 500 pages, 8vo.
founded principally on a recent French Dic-
tionary.

The Virginia Convention adjourned sine
die, on the 15th inst. after adopting the new-
ly reported Constitution 55 to 41.

Gov. Bell of New-Hampshire has declined
being a candidate for re-election.

The United States has ordered Cannon
Balls to be made at *Potati*, in our Western
Region, from iron found in the mines there.

A resolution "To abolish imprisonment
for debt, and to prevent fraudulent convey-
ances," has been introduced into the legisla-
tive assembly of the State of New York.

The Governor of New-Jersey recommends
the construction of a Railway between the
Delaware and Raritan.

An incorrigible poncher has managed to
take 11 successive Christmas dinners in
Lewes House of Correction.

Gen. Saml. Houston, who not many months
since resigned as Governor of Tennessee,
and fled westward among the savages, on
account of domestic difficulties, is now on a
visit to Washington.

The Library Company of Philadelphia
have refused to purchase the works of Mr.
Jefferson.

Hon. Richard Rush, late Minister to the
court of St. James, came passenger in the
Canada at New York.

TO CORRESPONDENTS.

A communication from "Justice," and another from
"J. B. Dods" came to hand too late for insertion this
week.

MARRIED.

In this town, on Sunday evening last, by Alexander
S. Chadwick, Esq. Mr. Charles A. Robbins to Miss
Mary Edgcomb.

In Readfield, on Monday last, by Rev. Frederick A.
Hodson, Maj. FREDERICK SPECKER, of Augusta,
to Miss MARIA SMITH, daughter of John Smith, Esq.,
in Wayne, on the 20th ult. by Rev. George Bates,
of Livermore, Capt. Otis Pray to Miss Eliza Weeks,
both of Livermore.

In Rochester, N. H. on the 17th inst. Hon. Pres-
bury West, of St. Johnsbury, Vt. to Miss Esther
Woodman.

In Augusta, Mr. Mark Fisher, of Winthrop, to Miss
Mary E. Gage.

In China, Mr. Amos Jackson to Miss Deborah Prent-
ies.

In Thomaston, Mr. Thomas Rently to Miss Fanny
L. Willis.

DIED.

In Hallowell, Mrs. Betsey Davenport, wife of Mr.
Abraham Davenport, aged 54.

In New Sharon, Mrs. Sarah Rollins, wife of Mr.
James Rollins, aged 67.

In Dexter, on the 19th inst. Mr. John Neal, aged 36.
In Norridgewock, Horatio G. Marshall, aged 17, son
of John Marshall, Esq.

In New-York, Mrs. Serena Adelaide Russell, aged
29, wife of Lt. Edward M. Russell, of the U. S. Navy.

In Wakefield, N. H. 11th inst. Mr. Otis V. Geody.

In Bangor, on the 6th inst. Frances Augusta, only
child of Mr. James R. Macomber, aged 3 years.

In Carthage, Me. on the 10th Nov. last, John Storer,
Esq. aged about 38 years. By his early demise his re-
lations and friends are called to mourn the loss of a
worthy man. In his life he shone those virtues which
adorn the man, and the Christian. There was proba-
bly no person in the town, whose loss would have been
lamented more, by all to whom he was known, than
was he. For two or more years he had represented
that town, and the district in which it is placed, in the
Legislature of this State. To his faithfulness in per-
forming the duties of this station, and the confinement
consequent thereon, was traced the origin of the disease
(a consumption) which terminated his life. With truly
Christian fortitude and resignation he bore his sick-
ness; looking forward to the closing scene of life, and
conversing thereon, with perfect composure; having a
firm confidence that when the dead shall arise, he should
be clothed with immortality.

For several years Esq. Storer had been a member of
a Calvinistic church in Weld; but was at length ex-
communicated therefrom on account of his belief; on
which occasion it was said by one of the remaining
members, that "the church had cut off the best man
there was in the church." He was generally consid-
ered a Universalist; but perhaps his faith did not fully
amount to that doctrine. It appears that he was well
satisfied that all who should attain to the resurrection
from the dead, would be the children of God, and enjoy
his immortal kingdom; but whether all mankind would
be raised from the dead, was a point on which he seem-
ed to have some doubts. Otherwise than this, he
showed that he was a practical Universalist, exhibiting
in his life both the works and the charity of a disciple
of Christ. Let every one that seeth his example "go
and do likewise."—*Comm.*

BRICKS WANTED.

PROPOSALS will be received until the 1st day of
March next, for the supply at Fort Adams,
Newport Harbour, R. I. of 500,000 COMMON
BRICKS. These Bricks must be cast in moulds of
such size as to average, when burned, 8 inches by 4
inches by 2 1-4 inches. They must be of the best qual-
ity of Merchantable Bricks. The proportion of salmon,
or pale Bricks, must not exceed one-eighth in the
whole; and no soft or very pale Bricks will be received.
The proportion of arch Bricks must not exceed one-
eighth of the whole; and none of these that are much
warped, will be received. The proportion of broken
Bricks must not exceed two per cent. At least 50,000
to be delivered by the 1st day of June next, and re-
mainder in the course of the Summer and Autumn of
the Year, at such periods as may best suit the conven-
ience of the Contractor, provided there is always on
hand the supply requisite for the progress of the work.

Before forming the Contract a fair sample will be
required to be deposited in the Engineer Office at Fort
Adams, which, should it prove satisfactory, will govern
in the inspection of the several deliveries.

Payments will be made, if required, on each cargo
duly inspected and received.

All communications touching this subject, to be di-
rected to Br. Col. Joseph G. Totten, U. S. Eng's
Newport, R. I.

JOS. G. TOTTEN, Lt. Col. Eng'rs. *Brevet Col.*

Fort Adams, Newport Harbour, R. I.
January 22d, 1830.

BRIDGE NOTICE.

THE stockholders in the North Turner Bridge Com-
pany who have not paid in the fifth instalment
upon the shares of said Stock, agreeable to the vote of
said Company, are hereby informed, that all the shares
which remain unpaid for on the 15th day of February
next, at one o'clock, P. M. of said day, will at that time
be exposed to sale at Public Auction, at the Toll house
of said Company, in order to raise the necessary sums
to discharge said assessment, with necessary incidental
cost.

AARON SOULE,

Treasurer of the N. Turner Bridge Company.

North Turner, Jan. 14, 1830.

SHERIFF'S SALE.</

POETRY.

[For the Christian Intelligencer.]

SORROW AND HOPE.

I spoke to sorrow's meager frowns,
That did my heart entwine,
Thou may'st in silence sink me down,
And claim me now for thine;
Thou may'st destroy this mortal clay,
And sink me—twice in peace;
And know'st thou not, a two-fold day,
When all thy pow'r must cease?

I spoke to grief's grim, pallid hue,
That riots on my cheek,
Thou may'st thy binding chains renew,
And crush this frame to sleep;
But still this throbbing soul within
My weary, pensive breast,
Celestial peace, ere long shall win,
And triumph, yet in rest.

I spoke to death's most gloomy shade,
For it is nought to me,
Since life, by death, is lonely made,
Oh! come and set me free.
Unite me with my friends who're gone,
My kindred in the skies;
Then we shall be forever one,
Where joys on joys arise.

Oh! death, I view thy awful form,
Thy mantle I reverse;
Thou art my hope in sorrow's storm,
And thou my comfort here.
Soon shall I meet thy cold embrace;
Oh! God support me there,
Impart thy balm, thy sovereign grace,
And fill my soul with pray'r.

Minot, 1820. NANCY.

THE WORLD TO COME.

If all our hopes and all our fears
Were prisoned in life's narrow bound;
If, travellers through this vale of tears,
We saw no better world beyond;
Oh! what could check the rising sigh,
What earthly thing could pleasure give?
Oh! who could venture then to die—
Or who could venture then to live.

Were life a dark and desert moor,
Where mist and clouds eternal spread
Their gloomy veil behind, before,
And tempests thunder overhead;
Where not a sunbeam breaks the gloom,
And not a flower smiles beneath,
Who could exist in such a tomb—
Who dwell in darkness and in death?

And such were life without the ray
Of our divine religion given;
'Tis this that makes our darkness day,
'Tis this that makes our earth a heaven,
Bright is the golden sun above,
And beautiful the flowers that bloom,
And all is joy, and all is love,
Reflected from the world to come.

MISCELLANY.

REFLECTIONS ON THE EXISTENCE OF GOD.

What is the eternal and inexhaustible source, whence flow the streams of light and life, which diffuse themselves over all worlds, and all the orders of beings which inhabit them? What is the universal and incessantly active principle which animate and gives life to all, from which the powers of nature proceed, and by which they are continually renewed?

Where is the first cause of all that I behold? I see nothing around me but effects which owe their origin to other effects. Every thing is produced by another, and is itself produced in its turn by others. All things are connected and linked together. Does not this connexion necessarily lead me up to a first cause, eternal, independent, self-existent; who always did, and always will, continue to exist? Where is the first link of this immense chain, and the Almighty Hand that holds it?

Can I doubt that this first cause is infinitely wise, intelligent and good? Do I not every where see the sensible and striking traces of intelligence, wisdom and benevolence—the appearances of order, harmony, beauty, design and means, proper to execute those designs? Who hath assigned to the sun, the moon, the stars, and all those thousands of worlds with which I am surrounded, the places they occupy, and the circles they run? Who hath so magnificently adorned the place of my abode, and spread so much life and pleasure amongst its inhabitants? What a variety and multitude of plants, insects and animals, cover the face of the globe, all of which, by their structure, their instincts, their modes of life, their labors, and their relation to each other, proclaim the consummate ability, and perfect wisdom, of Him who created them! How wonderful the manner in which they multiply themselves from age to age, without ever altering or confounding their species! Must I not do violence to my understanding, to consider all this as the effect of chance, or of a blind and unintelligent cause?

And where is the first, supreme intelligence, the Father of Spirits, who hath created me, and all other thinking and reasonable creatures? For I have not always thought. I have existed but a short time, and am equally ignorant how I think, and how I began to think. I am sensible it is not in myself that I must seek for the true cause of my existence. It is not to the immediate authors I am indebted for it. They know not how I exist, and the cause of their own existence is no more in themselves than mine is in me. Every thing informs me, also, that my intelligent nature cannot be the work of chance, the effect of the sensible objects which surround me, nor of the gross materials to which I am united. The order, the connexion, and the harmony which prevail in my thoughts, will not suffer me to believe it. I cannot but observe that my mind is of a much nobler origin, and is of a nature far superior to the body which serves for its covering. I perceive that my soul is the work of a Being superior to all those which I see around me, that it proceeds from an immaterial, intelligent principle, by whom it lives and thinks, and to whom it is most intimately related.

To believe that there is a first, eternal cause of all things, an intelligence supreme

and perfect, is to admit a truth, the conviction of which is necessary to relieve and tranquillize my heart; and the clearer my ideas on this subject, and the more attention I pay to what passes within and without me, the more clearly I hear the voice of nature, which announces to me a Deity.

O thou Being of Beings, infinite, eternal; heaven and earth proclaim thy existence! Every leaf, every plant, every tree, every insect, every worm that crawleth on the ground, every living and rational creature speaks of Thee. Every thing that exists and thinks, celebrates thy praise—I behold Thee in the brightness of the firmament—in the mild light which surrounds, and in the vital heat which pervades all animate beings! It is Thee I hear in the soft murmurs of the air, in the salutary blowing of the winds, in the rustling noise of the leaves, in the melodious song of birds, in the intelligible language of men, in the roaring waves of the sea, and in the thundering voice of the tempest. It is Thee whom I perceive in the impressions which external objects make upon me, and in the pleasing, and sometimes rapturous feelings which arise from the knowledge of truth, the practice of virtue, and the expectation of a happy future.

All that exist, live, think and act, inform me there is a God, an universal principle, an eternal source of life, motion, and thought. Yes, great God! Thou vast, and art, and art to come, from everlasting, and to everlasting.

How happy am I in knowing Thee, and in being able, on the wings of thought, to elevate myself to Thee! What would the world be without Thee?—a confused, inexplicable mystery. Our intelligent minds would be involved in frightful darkness, and all our thoughts, knowledge, actions and enjoyments, would lose all their charms together with all their use. If all were but the sport of chance, what hopes could we cherish in our bosoms; to what fears should we not become the prey? On what could we with any confidence rely?—What principles could safely guide us in the search of truth, and in the conduct of life?

If I did not know that thou, O God, dost exist, I could scarce restrain myself from envying the brutes. In this case, the power of thinking, and of ascending from effect to cause, would be to me a fatal present, and life a burden. No—it is such a Being as myself alone which could give me a mind capable of conceiving of Thee, and a heart burning with a desire to know Thee, without whom I can enjoy no true felicity.

By believing in thy existence, I perceive the whole value of my own. The idea that I am, that I think and live, and that I owe these advantages to Thee, fills me with joy unspeakable. I am no longer an unconnected individual, lost amidst the multitude of living beings. I am no longer an effect without a cause. I am the workmanship of sovereign wisdom and benevolence; the creature of Him who hath created, and who preserves all beings, and all worlds; the child of the common parent, of the immense family which fills the heavens and the earth.

Yes, O my God, little as I appear in comparison with the vast universe, I am as much thy child as the most exalted intelligences which encircle thy throne. To thine eyes, thou eternal and infinite Being, all the distinctions which are made by men between what they call great and little disappear. All that comes out of thine hands, is worthy of Thee, and bears the impression of thy infinite wisdom and power.

What a light is now reflected on all things around me! All is good and perfect in its kind. Every thing is what it ought to be in the place it occupies, and according to its design, for all that exists is the work of the wisest, and the best of Beings. The universe is an immense whole, all whose parts, closely connected together, promote the wisest and most important ends.

What contentment and tranquillity now reign in my heart! I know the object of my faith and hope. I know from whence I came, by whom I exist, in whom I may rejoice, and on whom I can rely. I know that thou livest, O my God; that thou art my Creator and my Father, and the Creator and Father of all men, and of all beings, and will be forever. May nothing ever deprive me of this lively and delightful conviction. Father of Mercies!—strengthen and increase my faith. May I be daily more and more convinced of thine existence, and adorable perfections; and, filled with this idea, may it become to me a constant source of happiness.

POPULARITY. It is a fact, demonstrated by the history of mankind, as well as our own observation, that of all which excites men to action, a thirst for POPULARITY, bears the pre-eminence. Perhaps a more avaricious desire for this, no where exists, than among those who profess to be the disciples of the meek and lowly Jesus, who sought no worldly preferment. It is to be feared, that in too many instances, those who pretend to be teachers of the everlasting gospel, have sacrificed the principles of a good conscience, and gone counter to what they knew to be the truth, as it is in Jesus, merely to gain the applause of a fashionable but thoughtless multitude. But how averse, to the true religion of Christ—to the gospel in its primitive purity, is such feigned piety. Do those, who are employed as teachers of the Oracles of truth, seek to please men, by shunning to declare the whole counsel of God, as revealed in the scriptures of the Old and New Testament, they are no longer "the servants of Christ," but of men.

WINTER.—That season so delightful to the farmer, as affording a respite from the toils of the past season, and an opportunity to enjoy the rewards which his industry has gained, has now arrived. If there are those to whom winter is dreary and desolate, who look with apprehension to the storms and tempests of this inclement season, to the farmer it is the Sabbath of the year. Though earth is not now covered with the thousand delights that at other seasons render her lovely, though to the eye of the poet and the votary of pleasure, she may wear a sombre hue, yet to her own children, to those who most of all rejoice in her smiles and live by her favors, this presents social and heartfelt attractions, which the buoyancy of spring, the joyousness of summer, and the bounties of autumn may fail to impart. At other times, the cares of business and the fatigues of incessant labor, leave little opportunity for recreation or rest. But now when recreation herself seems to have put a period to their toils, and by her short days and long, splendid evenings, to invite them to repose and enjoyment, they must be cheerless and gloomy indeed who do not seize upon, and improve the opportunity. But this is a season not only for enjoyment but also for improvement. The repose of winter affords many quiet hours that may be profitably employed in moral and intellectual pursuits. These are not beyond the sphere nor unconnected with the pursuits of our farmers—they are a part of the great business of civilized and social man. But besides this, the employment of the husbandman is one that not only admits, but calls for many and great improvements, and in this as in every other branch of business, we may derive much profitable instruction from the recorded observation and experience of others. How can the leisure of the farmer be more profitably spent than in learning how to diminish the labor of his farm and increase the rewards of his industry? The improving of his stock—the enriching of his soil—increasing of his crops and the thousand other changes for the better that may be made, are all worthy of study and attention. Information on any or all these subjects may be cheaply obtained, and they are inexcusable who want it. We say nothing of the duties which farmers in common with all other men owe to their own families and to society in watching over the education and conduct of their children and faithfully discharging the duties of neighbors and citizens, because these general topics do not pertain peculiarly to the subject of these few remarks. Without presuming to dictate or advise, these things are simply suggested.

Paris Jeffersonian.

THRILLING STORY.—An extraordinary story is told by Captain Wallace, of a lover and his mistress, who were saved in a singular manner from the jaws of a shark. A transport, with a part of a regiment on board, was sailing with a gentle breeze along the coast of Colney; one of the officers was leaning over the poop railing conversing with a young lady who had inspired him with the tender passion. The fair was in the cabin, and in the act of handing a paper to her lover when, overreaching herself, she fell into the sea, and supported by her clothes, drifted astern; the officer lost no time in plunging in after her, and upheld her with one arm. The sails were quickly backed, the ship lay to, and preparations were made to lower a boat, when, to the dismay of all on board, a large shark appeared from under the keel of the vessel, and gliding towards his victims; a shout of terror from the agonized spectators called the attention of the officer to the approaching danger; he saw the monster's fearful length nearing him; he made a desperate effort, plunged and splashed the water so as to frighten the shark, who turned and dived out of sight. The current had now carried the officer and the lady close to the vessel; then the shark appeared a second time along side, and was in the act of turning on his back to seize one of the hapless pair, when a private of the officer's company, who was standing in the hammock nettings, jumped fearlessly overboard with a bayonet in his hand, which he plunged into the back of the shark, which, instantly disappearing, the three were released from their perilous situation.

When ambition fastens on a heart naturally vicious, or is not checked in its dangerous suggestions by correct moral principles, or directed to honorable purposes by a virtuous attachment to our country, to our kindred and our friends, or to mankind, it becomes a passion of the most fell and desperate intent, and dangerous to the peace, the well being, and harmony of society.

Our incomes should be like our shoes; if too small, they will gall and pinch us; but if too large, they will cause us to stumble and to trip. But wealth, after all, is a relative thing; since he that has little, and wants less, is richer than he that has much, but wants more. The contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too little for Alexander.

THEOPHILUS P. CHANDLER,
ATTORNEY AT LAW.
GARDINER, (Me.)
(Office near the Bank.)
Dec. 1, 1820. 40.

JOURNAL OF HEALTH.
PUBLISHED twice a month, \$1.25 per annum, or sixteen numbers, can be had for one dollar, remitted post paid to SAM'L. COLMAN, Portland, Agent for Maine.
Jan. 5.

FARM, HOUSE, AND STORES, FOR SALE.

SITUATED in Boothbay, on the eastern side of Towns-harbour. The land is handsomely situated, in front, for two or three house lots, and back is moving, tillage, pasturing and wood lots. There is on said land a two story Dwelling House, very convenient for keeping Tavern, with a pump in the house yielding a constant supply of water; and a Barn thirty by thirty feet. Likewise a Store, well finished, keeping English and West India Goods, &c. Likewise, two good rock Wharves, each 60 feet long, with a good Fish Store on one of them. The above described property is the best situated for trade, fishing and keeping Tavern, of any place in said town. Will be sold in part or whole, as may best suit purchasers. For terms apply to the owner, WM. NORWOOD.
Boothbay, Dec. 19, 1820. 52

SHERIFF'S SALE.

KENNEBEC SS.
TAKEN by Execution and will be sold at Public Auction, at Stevens' Hotel, in Gardiner, on Monday the 15th day of February next, at ten o'clock, P. M. all the right in Equity which Ezekiel D. Gammon and Mirah Gammon have to redeem the following described real estate, situated in Gardiner village, and bounded as follows, viz:—Southernly by Water street, westerly by the building now occupied by Geo. W. Bachelder, Esq. northerly by Cobbesee stream, and east by the building now occupied by Jos. C. Libby, together with the buildings which are on said premises and now occupied by said E. D. Gammon. The same being mortgaged to Alex. S. Chadwick and James Bowman, Esq's.
J. JEWETT, Dep. Sheriff.
Gardiner, Jan. 12, 1820.

CONSTABLE'S SALE.

KENNEBEC SS.
TAKEN on execution and will be sold at Public Vendue to the highest bidder, on Friday the nineteenth day of February next, at the Gardiner Hotel, at ten o'clock in the forenoon, all the right in equity which DANIEL DOOR, Jr., has to redeem the following described mortgaged real estate, situated in Gardiner, viz: one lot containing about ten acres and three-eighths of an acre numbered 170, adjoining land owned by Josiah Sprague, on the road leading from the Kennebec river to John McCauland's. Also one other lot of land and buildings, numbered 12 C. adjoining land owned by James Connor, Jr. and Joseph McCauland, on the road leading from the lower bridge to Nutting & Cook's tan yard, on the north side of the Cobbesee Centre river. For a more particular description refer to the plan of the Cobbesee Centre tract, made by Solomon Adams, Esq. dated Dec. 20, 1818.

EZEKIEL WATERHOUSE, } Constable of
Gardiner, Jan. 12, 1820. 3

AUCTION.

WILL be sold at Public Auction at the Jan of Levi Dow, in Waterville, on Saturday the 13th of February next, at 11 o'clock in the forenoon, Eight Shares in the Ticonic Bridge.—Said Shares taken on Execution. The dividends made for the last year have amounted to nearly twenty per cent on the original cost of the Shares.
Waterville, Jan. 12, 1820.

PROPOSALS.

For Publishing by subscription
A COURSE OF LECTURES,
IN
DEFENCE OF DIVINE REVELATION.

BY REV. DAVID PICKERING.
THESE LECTURES are designed to embrace the following subjects:

1. The Existence of God, proved by the works of nature, and the evidences drawn from physical science.
2. The necessity of a Divine Revelation, drawn from the history of man, with and without a revelation, contrasted.
3. The credibility of the Mosaic history, established by the testimony of profane historians, who have borne witness to some of the most leading and important facts it contains.
4. The history of the Deluge, supported by well-established facts, and the concurrent testimony of some of the most ancient nations.
5. The destruction of Sodom and the cities of the plain, proved by the acknowledgment of early writers, and by evidences still remaining on the spot.
6. The prophetic inspiration of Moses, established by astonishing predictions, which have been for ages, and are still fulfilling.
7. The prophetic writings of the Old Testament, identified with the history of the Jews, and cannot be overthrown without destroying their history.
8. The life, death, resurrection, and ascension of Jesus Christ, supported by plain and stubborn facts.
9. Proofs of the genuine character of the books of the New Testament.
10. Some of the leading causes of infidelity, considered, and the hopes of skepticism, compared with those which revelation unfolds.

The work will be printed on good paper, and four type, 12mo size, to contain from 200 to 220 pages. Price to subscribers, well bound and lettered, 75 cents, payable on delivery. It will be put to press, should 200 subscribers be obtained, on or before the first of February. Persons obtaining subscribers, and being responsible for the payment, shall receive every seventh copy for their trouble.

Subscription papers to be returned to SAMUEL W. WATKINS, 110 1-2 Westminster-street, previous to the first of February ensuing.

PROVIDENCE, R. I. DECEMBER 24, 1820.

THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr. is published every Tuesday, at the office of Shirley & Hyde, Exchange-street, Portland, at ONE DOLLAR a year, payable in advance, or one Dollar and five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be filled with interesting and useful reading; such as news in general, foreign and domestic; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.

Any person who will procure seven subscribers for whom he is willing to be responsible, shall be entitled to one year's subscription.

Letters, post paid, to the Editor or Publishers will receive due attention.
Portland, Dec. 17, 1820.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the Goods and Estate of BETSEY MARSON, late of Pittston, in the county of Kennebec, single woman, deceased, intestate, and has undertaken that trust by giving bond as the law directs.—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to the undersigned.
GEORGE W. MANSIE, Adm'r.
Pittston, Dec. 29, 1820. 3

LOST, containing a small Memorandum Book and a number of other papers only. The finder by leaving the same either with the printer or at the store of Mr. James Bowman, Druggist, in Gardiner, shall receive a suitable reward.
Jan. 11, 1820.

RUNAWAY.

FROM the subscriber on Tuesday the 5th inst. JOHN GRANT, a town pauper. I having contracted with the town of Minot for his support, and made ample provision for the same, hereby forbid all persons harboring or trusting him on my account, as I will pay no debts of his contracting after this date.
MOSES STEVENS.
Minot, Jan. 5, 1820. 3

COPARTNERSHIP.

GEORGE EVANS AND BENJER F. DEANE, Counsellor and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.
Oct. 1820.

INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE.
Gardiner, Nov. 21, 1820. 11

DR. DAVENPORT'S BILIOUS PILLS.

FOR the time these Pills have been offered to the public, the sale of them has exceeded the most sanguine expectations of the proprietor, which may be fairly considered an acknowledgement of their many virtues.

They are very justly esteemed for their mild and safe operation as a cathartic in all cases where one is necessary.—They are a safe and sovereign remedy in all bilious fevers, pains in the head, stomach and bowels, indigestion, loss of appetite, dizziness, worms, and bilious cholice—they are likewise an antidote against infectious diseases, removing obstructions of every kind by dissolving and discharging the morbid matter, helping digestion, restoring a lost appetite—y sure relief for costive habits. They are so accommodated to all seasons and hours, that they may be taken in summer or winter, at any time of the day, without regard to diet or hindrance of business. Their operation is gentle and effectual, that by experience they are found to excel any other physic heretofore offered to the public.

Certificate from the Hon. P. Allen.
Mr. DANIELL.—Sir: Having made use of various kinds of Pills in my family, I hesitate not to say that Dr. Davenport's Pills are the best family medicine I have ever used.
Pittsfield, Mass. Nov. 1820.

DAVENPORT'S CELEBRATED EYE WATER, which has been used with great success. WHEATON'S ITCH OINTMENT.

This noted OINTMENT has been too long in use, & its character too well established to need any recommendation. It is also ascertained to be a valuable article for the Salt Rheum and chilblains.—Price 37 1-2.

—ALSO—
WHEATON'S well known JAUNDICE BITTERS, which are so eminently useful in removing all Jaundice and Bilious complaints.

A fresh supply just received and for sale in Gardiner, by J. Bowman and J. B. Walton; in Hallowell, by B. Wales, Robinson & Page and Whittier & Hinkley; in Waterville, by D. Cook and J. Alden; in Norridgewock, by S. Sylvester, Amos D. Stewart, Jr., and by the Druggists in Salem, Portland and Boston.
March 3, 1820. coply—11.

NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Land, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1820.

REFERENCES.

Messrs. Cram & Cabot, } Portland.
Benj. Willis, Esq. }
Dr. Benj. Prescott, Bath.
William Stacy, Esq. } Wiscasset.
Messrs. J. & B. Young,
Mr. Jos. B. Bridge, } Dresden.
Mr. L. W. Ludwig, }
Mr. James Bowman, } Gardiner.
Messrs. W. R. Babson & Co. }
E. H. Lombard, Esq. } Hallowell.
Hon. James Bridge,
Chas. Williams, Esq. } Augusta.
Messrs. Vose & Bridge,
James Hasty, Esq. } Waterville.
Messrs. Demuth & Simouse, } Wadsworth.
Mr. Charles Miller, }
Wm. McLellan, Esq. } Warren.
John Gleason, Esq. }
John G. Paine, Esq. } Thomaston.
Samuel Jacobs, Esq. } Camden.
Messrs. Mayo, Hazeltine & Co. } Belfast.
John Angier, Esq. }
W. G. Crosby, Esq. }
Jos. W. Folson, Esq. } Bucksport.
Messrs. Fiske & Billings, } Bangor.
S. & J. True,
Mr. John Fuller, Carmel.
Joseph A. Wood, Esq. } Ellsworth.
Mr. James Moore, Steuben.
Mr. W. R. H. Bowles, West Machias.
Mr. Samuel Mowry, Lubec.
Samuel Stevens, Esq. } Eastport.
Frederick Huber, Esq. }
Messrs. Wm. Delesterne & Co. } Calais.
Otis L. Bridges, Esq. } 42.
copist.

TO LET.

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardiner village—and has been occupied for a number of years past by RUFUS GAY; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated Durham short horned breed, three years old; also two yokes of likely half blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises.
Nov. 2, 1820. 45

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; or ten per cent. will be allowed to agents on all news collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid. All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.